

6. Bearer of the thunderbolt, invoked of many,
 yarga XLIX.
 radian^ drinker of the *Soma*, be present at
 our
 libations for thy exhilaration; for then
 art an
 abundant giver of desirable wealth to him
 who
 utters thy praises and effuses the *Soma*.

7. To-day and yesterday we have here
 refreshed
 him, the thunderer; bring to him to -day our
 libation
 effused for (success in) battle j' let him now
 hasten
 hither on hearing our praise.

8. The² obstructing robber, the destroyer of
 tra-
 velling enemies,³ is obedient to him in his
 ways;⁴
 hasten, INTDRA, (drawn) by our gorgeous rite;
 wel-
 coming this our hymn.

9. What act of might is there, unperformed
 by
 LS^TDRA ? "Who has not heard of his famous
 (heroism) ?
 He, the slayer of VEITEA, (is renowned) from
 his
 birth.

10. When were his mighty forces ever
 languid?
 When was aught undestroyed before the slayer
 of

¹ *Sdma Veda*, I. 3. 2. 3.10; II. 8. 2. 13.1; but reading
savam
 for *samand*. Sayana takes the latter word as meaning
 "for
 battle," but it is properly an adverb, the St. Petersburg
 Diet,
 translates it here, "in gleicher "Weise."

² *Sdma Veda*, II. 8. 2. 13. 2.

³ TMs is Sayana's interpretation of *vrikas chid*
vdrana *urama-*
thik (thus connecting the last word with the

etymological root
ur, "to go"); but Taska (Ifcrukta, v. 21) takes the
words
literally, "the obstructing wolf, destroying the
sheep," which
is far preferable.

⁴ *Vayuneshu* may also mean *prajndneshu*, "in his
counsels."